The Christian East

A QUARTERLY REVIEW DEVOTED TO THE STUDY OF THE EASTERN CHURCHES

EDITED BY THE
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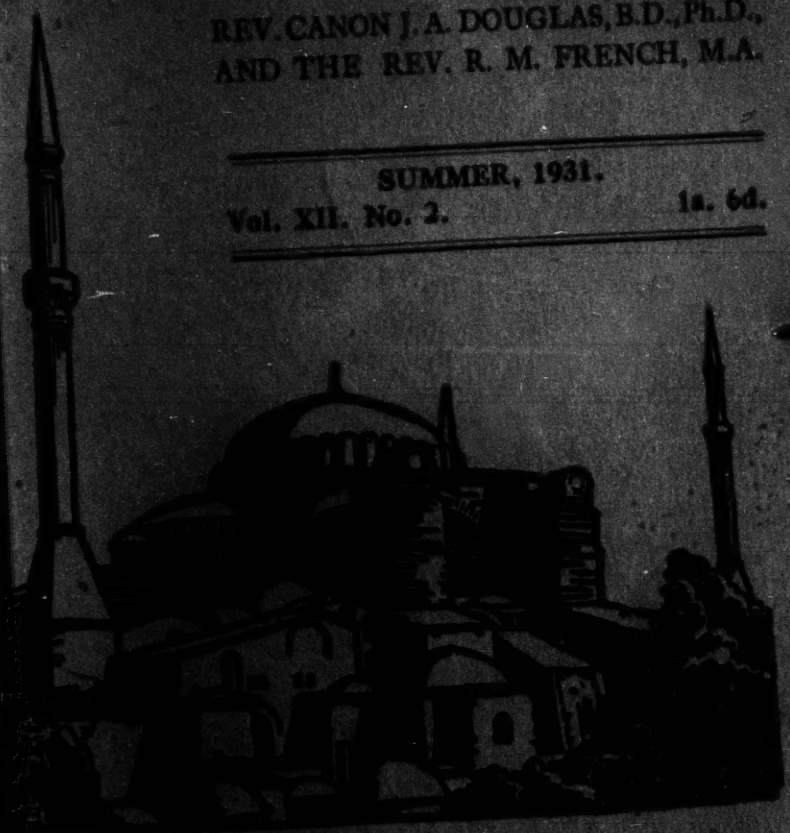

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The Christian East

SUGGESTED TERMS OF INTERCOMMUNION BETWEEN THE CHURCH OF ENGLAND AND THE CHURCHES IN COMMUNION WITH HER AND THE EASTERN ORTHODOX CHURCH.

I.

Of the Christian Faith.

WE accept the Faith of Christ as it is taught us by the Holy Scriptures, and as it has been handed down to us in the Creed of the Catholic Church,[1] and as it is expounded in the dogmatic decisions of the Œcumenical Councils as accepted by the Undivided Church.

II.

Of the Canon of Scripture.

We accept the Canon of Scripture as it is defined by St. Athanasius,[2] and as it has been received by the whole Catholic Church; namely, the twenty-two books of the Old Testament which are contained in the Hebrew Canon, and the twenty-seven books of the New Testament. As regards the other books, which are called sometimes Deutero-canonical, sometimes *ἀναγινωσκόμενα*, sometimes *Apocrypha*, we also accept the teaching of St. Athanasius: "for greater exactness I add this also . . . that there are other books besides these [books], not indeed included in the Canon, but appointed by the Fathers to be read by those who newly join us, and wish to be instructed in the word of godliness . . . the former [books] . . . being included in the Canon, the latter being [only] read";[3] and the teaching of St. Jerome "that the Church may read them for the edification of the people, not for the confirmation of the authority of ecclesiastical dogmas."[4]

[1] See Section IV.

[2] *Festal Epistle* xxxix.

[3] S. Ath. *Ep. Fest.* xxxix (ed. Bened., Paris 1698, ii p. 962): ἀλλ' ἕνεκά γε πλείονος ἀκριβείας προστίθημι καὶ τοῦτο γράφων ἀναγκαίως, ὡς ὅτι ἐστὶ καὶ ἕτερα βιβλία τούτων ἔξωθεν, οὐ κανονιζόμενα μέν, τετυπωμένα δὲ παρὰ τῶν πατέρων ἀναγινώσκεσθαι τοῖς ἄρτι προσερχομένοις καὶ βουλομένοις κατηχεῖσθαι τὸν τῆς εὐσεβείας λόγον . . . καὶ ὅμως, ἀγαπητοί, κἀκείνων κανονιζομένων καὶ τούτων ἀναγινωσκομένων κτλ.

[4] *Prol. in Libros Salom.*: Sicut ergo Iudith et Machabaeorum libros legit quidem Ecclesia, sed eos inter canonicas Scripturas non recepit, sic et haec duo volumina [Ecclesiasticum et Sapientiam] legat ad aedificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam.

III.

Of the Sufficiency of Holy Scripture.

We believe that Holy Scripture contains all things necessary to salvation, as St. Athanasius says, "The sacred and inspired Scriptures are sufficient to declare the truth."[1] And elsewhere, "These are the fountains of salvation, that he who thirsts may be satisfied with the oracles contained in them. In these [books] alone is proclaimed the doctrine of godliness. Let no man add to them, nor take aught from them";[2] and, as St. Augustine says: "In those things which are plainly laid down in Scripture all things are found which comprise faith and morals."[3] As touching Tradition, we accept it, in the words of the *Longer Catechism* of the Russian Church, "as a guide to the right understanding of the Holy Scripture, for the right ministration of the Sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution"; and "we must follow that tradition which agrees with the divine revelation and with Holy Scripture."[4]

IV.

Of the Creed of the Church.

We accept as the creed of the Catholic Church that which is sometimes called the Creed of Constantinople, and in the formularies of the Church of England is called the Nicene Creed; which was put forth by the Council of Chalcedon and has been accepted by the whole Catholic Church.

V.

Of the Exposition of the Faith of the Council of Chalcedon.

We accept also as explaining the Creed the Exposition of Faith which was put forth by the Council of Chalcedon.

VI.

That no one may put forth any other Creed.

Whereas it is stated in the Exposition of faith of the Council of Chalcedon that "these things having been defined by us with all possible accuracy and care, the Holy and Œcumenical Synod hath

[1] S. Ath. *contra Gentes* 1 § 3: αὐτάρκεις μὲν γάρ εἰσιν αἱ ἅγιαι καὶ θεόπνευστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν. Cp. *de Synod.* 6, *ad Episc. Aegypt.* 6.

[2] S. Ath. *Ep. Fest.* xxxix: ταῦτα πηγαί τοῦ σωτηρίου, ὥστε τὸν διψῶντα ἐν τούτοις ἐμφορεῖσθαι λογίων· ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται· μηδεὶς τούτοις ἐπιβαλλέτω, μηδὲ τούτων ἀφαιρείσθω τι.

[3] S. Aug. *de Doctrina Christiana* ii 9: in eis enim quae aperte in Scripturis positae sunt inveniuntur illa omnia quae continent fidem, moresque vivendi, spem scilicet atque caritatem.

[4] *Longer Catechism*. English Translation in *The Doctrine of the Russian Church*. By the Rev. R. W. Blackmore (Aberdeen 1845), p. 36.

decreed that it is unlawful for any one to present, or compile, or compose, or believe, or teach to others, any other creed; and that those who dare either to compose another creed, or to bring forward, or to teach, or to deliver another symbol to those wishing to turn from paganism or from Judaism or from heresy of what sort soever, to the full knowledge of the truth, these, if bishops or clerics, be deposed, the bishops from the episcopate and clerics from the clerical office; and, if monks or laics, they be anathematized."[1] We recognize that it is unlawful for a Church to demand any further statement of faith as a necessary condition of intercommunion; but that it is not unlawful for the several Churches to use as their baptismal creed some other creed agreeable to the tradition of the Church, as in the Western Church that which is called the Apostles' Creed is and always has been so used. Nor is it unlawful for a Church to use any other similar document in the services of the Church, or for the instruction of the Faithful, provided that it is agreeable to orthodox doctrine.

VII.

Of the Doctrine of the Holy Spirit.

Whereas there has been a difference, as between the East and the West, in the language used concerning the eternal procession of the Holy Spirit, so that it has been the custom in the East to say that the Holy Spirit proceeds from the Father, and in the West that He proceeds from the Father and the Son, we recognize that both forms of expression may rightly be used, and that they are intended to express the same faith. While we reject every proposition or form of expression which implies the existence of two principles or ἀρχαί or αἰτίαι in the Holy Trinity, we accept the teaching of St. John of Damascus and of the earlier Greek Fathers that the Holy Ghost proceeds from the Father through the Son.[2]

VIII.

Of the Filioque *Clause.*

And whereas in the Western Church at some time in the sixth or seventh century the words *Filioque* were added to the Creed, we agree

[1] *Expos. fidei Conc. Chalc.* (Mansi *Concilia* vii 116): *τούτων τοίνυν μετὰ πάσης παντα-χόθεν ἀκριβείας τε καὶ ἐμμελείας παρ' ἡμῶν διατυπωθέντων, ὥρισεν ἡ ἁγία καὶ οἰκουμενικὴ Σύνοδος ἑτέραν πίστιν μηδενὶ ἐξεῖναι προφέρειν ἤγουν συγγράφειν ἢ συντιθέναι ἢ φρονεῖν ἢ διδάσκειν ἑτέρους· τοὺς δὲ τολμῶντας ἢ συντιθέναι πίστιν ἑτέραν ἤγουν προκομίζειν ἢ διδάσκειν ἢ παραδιδόναι ἕτερον σύμβολον τοῖς ἐθέλουσιν ἐπιστρέφειν εἰς ἐπίγνωσιν ἀληθείας ἐξ ἑλληνισμοῦ ἢ ἐξ ἰουδαϊσμοῦ ἤγουν ἐξ αἱρέσεως οἱασδηποτοῦν, τούτους, εἰ μὲν εἶεν ἐπίσκοποι ἢ κληρικοί, ἀλλοτρίους εἶναι τοὺς ἐπισκόπους τῆς ἐπισκοπῆς καὶ τοὺς κληρικοὺς τοῦ κλήρου, εἰ δὲ μονάζοντες ἢ λαϊκοὶ εἶεν ἀναθεματίζεσθαι αὐτούς.*

[2] On the *Doctrine of the Holy Spirit* and the *Filioque* clause see the extract from the Report of the Bonn Conference of 1875, printed in Appendix I. This Report was carefully examined by a committee of the province of Canterbury in 1875. See Occasional paper of the *Eastern Church Association*, No. X, Parker, Oxford, 1904.

in acknowledging that this addition was not made " in an ecclesiastically regular manner " ; and that in assemblies of Easterns and Westerns the one Creed of the Universal Church ought to be recited without those words ; but we are also agreed that, since the added words are used in an orthodox sense, it is lawful for any Church which has received the Creed as containing these words to continue so to recite it in the Services of the Church.

IX.

Of Variety of Customs in the Church.

St. Augustine divides the usages of the Church into three classes : viz. (1) those customs which have the authority of our Lord and of the Scriptures, of which he says " Our Lord Jesus Christ has put us under a light yoke and an easy burden, as He says Himself in the Gospel ; and therefore He has bound together the society of the New People by sacraments in number very few, in observance most easy, and in meaning most excellent : as Baptism consecrated in the Name of the Trinity, the Communion of His Body and Blood, and anything else that is commended in the Canonical Scriptures " ; (2) " those things which we hold on the authority, not of Scripture, but of tradition, which are observed throughout the whole world," and of these he says it is to be understood that they are retained " as commended and enacted either by the Apostles themselves or by plenary Councils whose authority in the Church is most salutary " ; and (3) " those things which are different in different places and countries. . . . All such things are free to be observed or not ; and there is no better rule for a serious and prudent Christian than to act in such wise as he sees that church to act in which he chances to find himself."[1] The Patriarch Photius also writes : " In cases where the thing disregarded is not matter of faith and does not involve a falling away from any general or catholic decree, where different customs and usages are observed in different places, a man who knows how to judge would be right in deciding that neither do those who observe them act wrongly, nor those who have not received them break the

[1] S. Aug. *Ep.* liv *ad Ianuarium* 1–3 : Primo itaque tenere te volo quod est huius disputationis caput : Dominum nostrum Iesum Christum, sicut Ipse in Evangelio loquitur, leni iugo suo nos subdidisse et sarcinae levi : unde sacramentis numero paucissimis, observatione facillimis, significatione praestantissimis, societatem Novi Populi colligavit, sicut est Baptismus Trinitatis nomine consecratus, Communicatio Corporis et Sanguinis ipsius, et si quid aliud in Scripturis canonicis commendatur, exceptis iis quae servitutem populi veteris . . . onerabant. . . . Illa autem quae non scripta sed tradita custodimus, quae quidem toto terrarum orbe servantur datur intelligi vel abipsis Apostolis vel plenariis Conciliis, quorum est in Ecclesia salubertima auctoritas, commendata atque statuta retineri. . . . Alia vero quae per loca terrarum regionesque variantur . . . totum hoc genus rerum liberas habet observationes : nec disciplina ulla est in his melior gravi prudentique Christiano quam ut eo modo agat quo agere viderit ecclesiam ad quam forte devenerit. Quod enim neque contra fidem neque contra bonos mores esse convincitur, indifferenter est habendum et propter eorum inter quos vivitur societatem servandum est. Cp. S. Ath. *de Synodis* 5.

law."[1] We agree, therefore, to recognize those customs which have the authority of our Lord, of Scripture, and of the Universal Church; while, as to those which are different in different parts of the Christian world and for which there is not the authority of Scripture or of any general Council, we agree that each Church do retain its own customs.

X.

Of the Number of the Sacraments.

Inasmuch as the number of the Sacraments has never been authoritatively fixed either by tradition from the Apostles or any decision of an Œcumenical Council, their number has been differently reckoned in the Church at different periods. It was not until the sixteenth century that the number was defined in the Roman Church, or until the seventeenth century in the Eastern. We recognize that the two Sacraments of Baptism and the Holy Eucharist are pre-eminent above the rest.[2] In the Book of Common Prayer of the Church of England the title Sacrament is only used of these two as (1) having an outward visible sign ordained by Christ Himself, and (2) as generally necessary for salvation.[3] But we agree further that the

And the Patriarch Jeremiah in his reply to the Nonjurors (1718) says: "We hold likewise that the Holy Sacraments are seven in number; but two only exceed in necessity, and are such as no one can be saved without them. For, as for Baptism, it is our Lord's saying that *Whosoever is not born again of Water and the Spirit, he shall not enter into the kingdom of God.* And of the Eucharist, he says: *Unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.*" "Reply of the Patriarchs to the Nonjurors" in George Williams', *The Orthodox Church of the East in the Eighteenth Century* (London, 1868), p. 46.

[1] Ἐν οἷς οὐκ ἔστι πίστις τὸ ἀθετούμενον, οὐδὲ κοινοῦ τε καὶ καθολικοῦ ψηφίσματος ἐκπτωσις, ἄλλων παρ' ἄλλοις ἐθῶν τε καὶ νομίμων φυλαττομένων, οὔτε τοὺς φύλακας ἀδικεῖν, οὔτε τοὺς μὴ παραδεξομένους παρανομεῖν, ὀρθῶς ἄν τις κρίνειν εἰδὼς διορίσαιτο (Φωτίου τοῦ σοφωτάτου καὶ ἁγιωτάτου Πατριάρχου Κωνσταντινοπόλεως Ἐπιστολαί, Βαλέττα, London, 1864, p. 156).

[2] The Patriarch Jeremiah in his second answer to the Protestants, 1576, writes: Ἂν γὰρ τὰ κυριώτερα τῶν μυστηρίων τὸ βάπτισμα καὶ κοινωνία ἡ θεία ἐστί, καὶ ὧν δίχα σωθῆναι ἀδύνατον, ἀλλὰ καὶ ταῦτα παρέδωκεν ἡ ἐκκλησία, τὰ λοιπὰ φημι ἄχρι τῶν ἑπτά, ὡς λέξομεν (Συμβολικὴ τῆς ὀρθοδόξου ἀνατολικῆς ἐκκλησίας, ὑπὸ Ι. Ε. Μεσολωρα, Athens, 1885, vol. i, p. 228).

So Kritopoulos in his Confession, published in 1661 (Ὁμολογία Μητροφάνους τοῦ Κριτοπούλου, ib. pp. 313, 314) distinguishes three Sacraments as necessary, Baptism, the Holy Communion (ἡ ἁγία κοινωνία), and Penance (ἡ μετάνοια). Besides these there are other rites, also called Sacraments, which ought to be received, παρὰ ταῦτα δὲ τὰ τρία ἀναγκαῖα μυστηρία εἰσὶ καὶ τινες τελεταὶ μυστικαὶ μυστηρία κἀκεῖναι ὁμωνύμως καλούμεναι παρὰ τῇ ἐκκλησίᾳ διὰ τὸ μυστικόν τε καὶ πνευματικὸν ταύταις ἐμπεριέχεσθαι· οἷον τὸ μετὰ τὸ ἅγιον βάπτισμα εὐθὺς παραλαμβανόμενον ἅγιον χρίσμα, ἡ τάξις τῶν ἱερέων, ὁ πρῶτος γάμος καὶ τὸ εὐχέλαιον.

[3] Cp. *Homilies appointed to be read in Churches*, 1563, Of Common Prayer and Sacraments: "As for the number of [the Sacraments], if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two: namely Baptism and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's

title Sacrament may be used of other rites and ceremonies in which there is an outward and visible sign and an inward and spiritual grace, and in that sense it is rightly used of other institutions, such as ordination, penance, confirmation, marriage, and the anointing of the sick; and in relation to some of these Sacraments, since the customs of the different Churches have varied and still vary, we agree that each Church have liberty to retain its own usages.

XI.

Of the Holy Eucharist.

The Church has at all times desired to fulfil the Lord's command by the celebration of the Holy Eucharist, and we desire in all things to obey the teaching of Scripture and the regulations of the Universal Church. But whereas there has been much controversy, and many divisions have arisen, as to the more exact definition of the nature of the presence of the Body and Blood of our Lord in the Holy Eucharist; and whereas there is no decree of any Œcumenical Council touching the manner of the presence of Christ; and whereas some of the terms that have been used have been used with different significations in different parts of the Church: we agree that this is a Divine Mystery which transcends human understanding, and that the Church has expressed sufficiently its belief in its Liturgies; and we agree further that the doctrine of the Holy Eucharist, as it is taught in the Liturgies of the Orthodox Church, and in the Liturgies of the Church of England and those of the Churches in communion with the Church of England, is adequate and sufficient.

XII.

Of the Holy Orders of the Church.

In order that the Word of God might be preached and the Sacraments duly administered our Lord instituted a Ministry for His

Supper are: and therefore Absolution is no such Sacrament as Baptism and the Communion are. And though the Ordering of Ministers hath its visible sign and promise: yet it lacks the promise of remission of sin, as all other sacraments besides the two above-named do. Therefore neither it, nor any other Sacrament else, be such Sacraments as Baptism and the Communion are. But in a general acception, the name of a Sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly and of late years taken and used for supplying the number of the seven Sacraments: but also to divers and sundry other ceremonies, as to oil, washing of feet, and such like, not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments are. And therefore Saint *Augustine* weighing the true signification and exact meaning of the word, writing to *Ianuarius* [*Ep.* liv 1], and also in the third book of Christian Doctrine [*de Doct. Christ.* iii 9] affirmeth that the Sacraments of the Christians, as they are most excellent in signification, so are they most few in number, and in both places maketh mention expressly of two, the Sacrament of Baptism and the Supper of the Lord."

Of the Sacraments, S. John of Damascus treats only of Baptism and the Eucharist (*de Fide Orthodoxa* iv 9, 13).

Church and the Apostles ordained ministers by the laying on of hands with prayer, and the Catholic Church has laid down rules for the continuation and ordering of the Ministry. We desire always to fulfil the commands of Christ, the intention of the Apostles, and the rule of the Church. We agree that "from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons"—and it has always been our intention that these Orders "be continued and reverently used and esteemed";[1] and we agree that in accordance with our common usage and the canon of the Council of Nicaea every bishop be consecrated by three other bishops at least, and that all priests and deacons be ordained by bishops with the laying on of hands and prayer; and that in Ordination the Holy Spirit is given for the work of the Ministry; and we consider that the forms of Ordination used in the Orthodox Church and in the Church of England are adequate and sufficient.

XIII.

Of the Sacred Ikons.

Since there has been much difference of opinion touching the use of Ikons, and since there are differences of usage between the East and the West, we express our agreement with the Second Council of Nicaea that the tradition of "making pictorial representations is agreeable to the history contained in the Evangelic Message, for a confirmation of the real incarnation of God the Word, and serves to our profit in this regard";[2] and we agree further that worship (λατρεία) pertains to the Divine Nature alone,[3] and we accept the words used by the Bishop at his consecration in the Russian Church: "I will take care that the homage due to God be not transferred to holy images nor false miracles be ascribed to them whereby the true worship is perverted and a handle given to adversaries to reproach the Orthodox; on the contrary I will study that images be respected only in the sense of the Holy Orthodox Church as set forth in the Second Council of Nicaea." And for other matters we agree that each Church may have liberty to preserve its own distinctive customs, and that in the Western Church figures of Christ and the Saints be allowed which are carved and sculptured contrary to the custom of

[1] *The Form and Manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons, according to the order of the Church of England*, Preface. Compare also the words used by the Bishops in the Lambeth Conference of 1908 and 1920: "We who speak are bearers of the sacred commission of the ministry given by our Lord through His Apostles to the Church."

[2] *Definitio Conc. Nicaen.* II (Mansi *Concilia* xiii 377) Καὶ συνελόντες φαμὲν ἁπάσας τὰς ἐκκλησιαστικὰς ἐγγράφως ἢ ἀγράφως τεθεσπισμένας ἡμῖν παραδόσεις ἀκαινοτομήτως φυλάττομεν· ὧν μία ἐστὶ καὶ ἡ τῆς εἰκονικῆς ἀναζωγραφήσεως ἐκτύπωσις, ὡς τῇ ἱστορίᾳ τοῦ εὐαγγελικοῦ κηρύγματος συνᾴδουσα, πρὸς πίστωσιν τῆς ἀληθινῆς καὶ οὐ κατὰ φαντασίαν τοῦ Θεοῦ Λόγου ἐνανθρωπήσεως, καὶ εἰς ὁμοίαν λυσιτέλειαν ἡμῖν χρησιμεύουσα.

[3] *Ibid.* τὴν κατὰ πίστιν ἡμῶν ἀληθινὴν λατρείαν ἢ πρέπει μόνῃ τῇ θείᾳ φύσει.

the Eastern Church; and that the Eastern Church should show reverence to the Sacred Ikons in accordance with its own customs and the teaching of the Second Council of Nicaea; and that neither Church should accuse the other of idolatry or false teaching.

APPENDIX

Propositions adopted by the Bonn Conference.

I.

1. We agree in receiving the Œcumenical Creeds and dogmatic decisions of the ancient undivided Church.

2. We agree in acknowledging that the addition of the *Filioque* to the Creed did not take place in an ecclesiastically regular manner.

3. We acknowledge on all sides the representation of the doctrine of the Holy Ghost, as it is set forth by the Fathers of the undivided Church.

4. We reject every proposition and every method of expression in which in any way the acknowledgment of two principles or ἀρχαί or αἰτίαι in the Trinity may be contained.

II.

We accept the teaching of S. John Damascene on the Holy Ghost, as it is expressed in the following paragraphs in the sense of the teaching of the ancient undivided Church.

1. The Holy Ghost issues out of the Father, as the Beginning (ἀρχή), the Cause (αἰτία), the Source (πηγή), of the Godhead.[1]

2. The Holy Ghost does not issue out of the Son (ἐκ τοῦ Υἱοῦ) because there is in the Godhead but one Beginning (ἀρχή), one Cause (αἰτία), through which all that is in the Godhead is produced.[2]

3. The Holy Ghost issues out of the Father through the Son.[3]

4. The Holy Ghost is the Image of the Son, who is the Image[4] of

[1] *De Recta Sententia*, n. 1; *Contr. Manich.* n. 4.

[2] Ἐκ τοῦ Υἱοῦ δὲ τὸ Πνεῦμα οὐ λέγομεν, Πνεῦμα δὲ Υἱοῦ ὀνομάζομεν (*De Fide Orthod.* i 8).

[3] Τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκφαντορικὴ τοῦ κρυφίου τῆς Θεότητος δύναμις τοῦ Πατρός, ἐκ Πατρὸς μὲν δι' Υἱοῦ ἐκπορευομένη (*De Fide Orthod.* i 12). Υἱοῦ δὲ Πνεῦμα, οὐχ ὡς ἐξ αὐτοῦ, ἀλλ' ὡς δι' αὐτοῦ ἐκ τοῦ Πατρὸς ἐκπορευόμενον (*Ibid.*). Διὰ τοῦ Λόγου αὐτοῦ ἐξ αὐτοῦ τὸ Πνεῦμα αὐτοῦ ἐκπορευόμενον (*Cont. Manich.* n. 5). Πνεῦμα τὸ ἅγιον ἐκ τοῦ Πατρὸς διὰ τοῦ Υἱοῦ καὶ Λόγου προϊόν (*De Hymno Trisag.* n. 28). Τοῦτ' ἡμῖν ἐστι τὸ λατρευόμενον . . . Πνεῦμα ἅγιον τοῦ Θεοῦ καὶ Πατρὸς ὡς ἐξ αὐτοῦ ἐκπορευόμενον· ὅτερ καὶ τοῦ Υἱοῦ λέγεται, ὡς δι' αὐτοῦ φανερούμενον καὶ τῇ κτίσει μεταδιδόμενον, ἀλλ' οὐκ ἐξ αὐτοῦ ἔχον τὴν ὑπαρξιν (*Hom. in Sabb. S.* n. 4).

[4] Εἰκὼν τοῦ Πατρὸς ὁ Υἱός, καὶ τοῦ Υἱοῦ τὸ Πνεῦμα (*De Fide Orthod.* i 13).

the Father, issuing out of the Father and resting in the Son as His revealing power.[1]

5. The Holy Ghost is the personal production out of the Father, belonging to the Son, but not out of the Son, because He is the Spirit of the mouth of God declarative of the Word.[2]

6. The Holy Ghost forms the link between the Father and the Son, and is linked to the Father by the Son.[3]

THE MINORITIES IN IRAQ.

By F. N. HEAZELL.

IRAQ is an old name revived, now used to describe the modern Arab State in Mesopotamia, which has its capital at Baghdad. Many changes have taken place in the government of the country and some of them are very unjust to the Christian, and other, minorities who dwell in that land.

Our chief interest is in the Assyrian nation which has always had an attraction for Christians of the West. Their ancient history, their language, their customs in daily life, link them to Bible times; above all, their loyalty to the Christian Faith through centuries of persecution under Moslem rule has called forth a wide sympathy for this romantic race. During the War the Assyrian Patriarch and his people were driven from their homes in Kurdistan into Persia; there they were again attacked by the Turks, and being destitute, fled to Hamadan in 1918 to seek protection from the British forces who were operating in that region. Finally, they found a resting-place in the huge refugee camp set up at Baqubah, on the River Diala. The Assyrians had fought for the Allies, and the British sense of justice for a people who had lost everything in their cause, provided for their temporary needs for a whole year in a wonderful way. They had implicit faith in the British nation, for as far back as 1847 and many times since, British consuls had championed their rights against Moslem oppression and now they trusted that their freedom was safe in British hands.

The League of Nations gave them their first great awakening

[1] Τοῦ Πατρὸς προερχομένην καὶ ἐν τῷ Λογῳ ἀναπαυομένην καὶ αὐτοῦ οὖσαν ἐκφαντικὴν δύναμιν (*De Fide Orthod.* i 7). Πατὴρ διὰ Λόγου προβολεὺς ἐκφαντορικοῦ Πνεύματος (*Ibid.* i 12).

[2] Τὸ Πνεῦμα ἀνυπόστατον ἐκπόρευμα καὶ πρόβλημα ἐκ Πατρὸς μέν, Υἱοῦ δέ, καὶ μὴ ἐξ Υἱοῦ, ὡς Πνεῦμα στόματος Θεοῦ, Λόγου ἐξαγγελτικόν (*De Hymno Trisag.* n. 28).

[3] Μέσον τοῦ ἀγεννήτου καὶ γεννητοῦ, καὶ δι' Υἱοῦ τῷ Πατρὶ συναπτόμενον (*De Fide Orthod.* i 13). The above translation is incorrect. It should be: 'The Holy Ghost is not either begotten nor unbegotten, and is linked to the Father by the Son'.

when the Mosul award of 1925 adopted the Brussels line and created a new frontier which left out half of the Assyrian homelands. They had asked that they might have the right to reside, as formerly, in their old villages of Kurdistan, which had been theirs before the Turk came out of Mongolia; and they were willing to accept such new conditions of government as the League of Nations might decide. But the League went against them and said they must go back as subjects of the Turk and submit to the mercy of those who were in the very act of massacring all of their kith and kin on whom they could lay hands. It was a flagrant denial of the very principle for which the League of Nations exists, and one of those decisions based on expediency rather than justice; it abandoned the weak who had trusted it, lest the strong should repudiate its jurisdiction.

In 1928 some attempt was made by the British High Commissioner to settle them on vacant lands in Iraq, and 3,000 families were placed in malarial districts south and east of Amadia; but it was well known that these places were evacuated by the Kurds long ago, because of their unhealthy conditions. Unless the Assyrians are transferred to the foothills, where there is ample accommodation, their extinction is a matter of mathematical calculation. I have before me a letter from an English friend who visited Mosul in the autumn of 1930, who says: "The conditions at the moment are appallingly bad, and a slow process of oppression and extermination is being continually carried out. It is practically impossible to describe the ghastly conditions under which these Christian people are compelled to live in some of their villages. The Christians are forced by their Moslem masters to live in such utter degradation that their children are born diseased, half-starved, and half-insane." Many of the people are now dying of malnutrition and disease, and are compelled to live under conditions that are a disgrace to civilization.

An appeal was presented to the Mandates Commission of the League of Nations in September, 1930, asking for consideration. The Commission met again in June of this year to hear witnesses; the evidence will not be made public until September next.

At the present time the situation is very perplexing as the correspondence in *The Times* of June and July last has shown. In May, the Executive Committee of the League of Nations Union decided to present a further petition and memorandum, carefully drawn up by experts. This petition had reference to the protection of Christian and Kurdish minorities, whose welfare is one of the specific obligations laid upon, and accepted by, Great Britain as the Mandatory Power. The petition was transmitted on May 14th by the Chairman of the Executive Committee of the League of Nations Union to the Chairman of the Permanent Mandates Commission at Geneva, together

with proposals for a draft declaration to be made by the representatives of Iraq on application for admission to membership of the League of Nations. Professor Gilbert Murray, the Chairman of L.N.U., withdrew this petition and memorandum on the eve of its consideration by the Mandates Commission. He now says (*The Times*, July 8th), and we accept his statement, that this document was withdrawn on " a pure question of form and correctness," as it had not first been submitted to the Foreign Office before transmission. He adds, " the withdrawal of the document implies no change of view about the merits of the case." We now learn that the petition was unacceptable to the Foreign Office, though the letter of protest from Mr. Henderson was not sent until after the petition had been withdrawn.

It is clear then that the merits of the case, set forth in the petition, which was withdrawn on technical grounds, stand, and that the Foreign Office has little sympathy for the minorities and will not allow suggestions to be made as to what should be said by the Mandatory Power to the Arab Government about the freedom of the oppressed. It appears to us, we hope it is not so, that the Foreign Office has blocked the way for a merciful treatment of a number of mixed races, who have no way of making themselves heard except by their representations to the Mandates Commission of the League of Nations. Lord Lugard writes in *The Times* of July 12th that " the Mandates Commission is as fully alive to the interests of the minorities as they (the correspondents) are themselves." That may be true. But the members of the Mandates Commission have never lived under the conditions imposed by the Arab State, and the recent petition drawn up by the L.N.U. was intended to strengthen the hands of the Commission by placing before them the point of view of those who know these conditions by bitter experience. We have waited for twelve years and still nothing has been done to satisfy the just claims of an oppressed people.

We believe the British Government acted unwisely when it entered into an alliance with the Arab State and renounced all responsibility for the minorities. King Feisal undertook by Art. III of the Treaty of 1922, to frame a law securing the religious and educational rights of the several communities. This has not been carried out, and we know of not a few instances where these educational rights have been set aside. It is said that these rights will be secured by the Council of the League of Nations and that it is not the business of the Mandates Commission ; but it is surely the business of the Mandates Commission to consider how best this can be done, and the Council of the League will be largely influenced by their definite recommendations.

The withdrawal of the League of Nations Union petition we cannot but regard as a disaster. With our knowledge of the way the law is

administered for Christians in a Moslem State, we have a profound distrust in the policy which would give the Arab State the privilege of membership in the League without first securing the fulfilment of what many members of the League of Nations Union regard as matters of vital responsibility affecting the suffering minorities. Further, in any undertaking given by the Arab Government it will be necessary that all pledges should carry with them penalty clauses, since however desirous the central authorities at Baghdad may be to administer good government, they are quite unable to secure effective administration in the villages where the minorities are subject to subordinate officials.

We may sum up the present position in a few words: nominally, the welfare of the minorities at the present time is still in the hands of the Mandatory Power, as trustees of the League of Nations. Actually, the internal administration is controlled by the Arab Government; the Mandatory Power having gradually relaxed its supervision, preparatory to the surrender of the Mandate next year, when it is proposed to admit Iraq to membership in the League of Nations.

The policy of the Arab Government is to make these minorities into Iraquis and members of the body politic, without reference to their different nationalities. From the Moslem point of view this may be satisfactory; but from the Christian side, it would be disastrous. The Assyrian people are an ancient race, who by inheritance and by long settlement in the country have every right to a place in the land of their birth, and to freedom from religious persecution. This has been asked for in the petitions presented to the League of Nations, which appear to most men not unreasonable; but up to the present the request has been made without effect. The policy has ever been—Moslem rights of religion must at all costs be respected; but for Christians, no consideration can be shown for fear of wounding the susceptibilities of the Moslem population.

If the Christian minorities are absorbed into the Arab State it will deprive them of entity of race, religion, language and education, and gradually, we fear, by a process of attrition, eliminate an ancient race of Christian people from among the rightful dwellers in the land.

CHURCH LIFE UNDER THE SOVIET.

(The following notes were written by a Russian Orthodox priest, whose name we suppress, who recently escaped from Russia.)

THE Russian Orthodox people, in the mass, remains faithful to the Orthodox Church of the Patriarch Tikhon. At the head of it stands the Metropolitan Peter. He has been in exile on the Khe Island in the Arctic Ocean since 1925. His name is always commemorated first at all services. In practice, the Russian Church is governed by the Metropolitan Sergius, formerly of Finland, who is regarded as the representative of the successor of the Patriarch, and the Holy Patriarchal Synod is under him. The Metropolitan Sergius obtained from the Soviet authorities the legalization of Church government. The government promulgated an instruction, on the basis of which the Russian Orthodox Church exists. The churches, being State property, are let out on a free lease to not less than 20 believing persons. The ecclesiastical departments, considering the churches their property, look after their maintenance, and repair and superintend the revenue and expenditure. The Communists stand at the head of the Church departments.

When Metropolitan Sergius secured an agreement with the Soviet authorities, he issued an order throughout the churches to pray for the government in the liturgical prayers. The form of the prayer was put forth as follows: "For the country of Russia and its rulers, that we may lead a quiet and peaceable life in all godliness and honesty." This arrangement did not please all the clergy. There were bishops and priests who considered this unacceptable, and separated from the Metropolitan Sergius. Among them was one of the biggest churches in Petrograd, to which many people flocked. When the Government order was issued imposing a tax on the sale of candles in the churches, then in the churches which had seceded from Metropolitan Sergius, they refused to sell candles. This and other such circumstances served as a pretext for the arrest of Archbishop Dimitri, the clergy and 15 laymen. They were kept for a whole year in prison. In July, 1930, the examination was completed. Archbishop Dimitri and 6 priests and several laymen were sentenced to 10 years' imprisonment, and two priests, Sergius Tikhomirov and Nikolai Prozorov were shot. These men proved themselves manly confessors of the Christian faith. They were not afraid to tell the truth to the godless Soviet power. In the hearts of believers their image is preserved for ever, as of priests who have fallen not for the counter-revolution (they were not guilty of anything), but for open and fearless witness to the Christian faith and for the conviction of their executioners.

In spite of the fact that in Russia the Church has a legal position, the persecutions are not weakening in the least. The outbursts of the Soviet authorities in strife with the Church are sometimes violent, and sometimes they slightly subside. Generally, the whole Church in Russia is on Golgotha. It seems that all the powers of hell have fallen upon the land of Russia, in order to crush and annihilate the Christian faith and the Church of God. The houses of God are closed. It costs the believers great pains to save them. The clergy are deprived of the most elementary rights of humanity. None of the clergy receive provision cards; they are banished from the towns and forced to find a refuge where they can; they have no right to an independent room or a place to live in. In 1927 a decree was issued to banish all clergy having an income of more than 3,000 roubles per annum, and in 1930 they began to banish them one by one. Only those were left in their rooms whose sons took part in the civil war on the side of the Reds. The clergy live in Russia under the heavy threat of banishment either to Solovki or to Siberia or to the southern border: in order to banish more, especially in the provinces, the following pretext was devised. A big tax was imposed upon priests, which they are not in a position to pay. The defaulter is arrested and sent to forced labour, to wood-cutting or to getting peat. His sermons are placed under observation. If anything in the sermons does not please the inspectors, the priest is reported, arrested, and banished. In exile life is terrible. Apart from the work being beyond their strength, the clergy have to endure all sorts of deprivations, insults, brutalities and mockeries. The food is vile. In some cases the exiles have returned home, other bishops and priests have died in exile. In 1930 there were in exile at Solovki more than 400 clergy, and in the Tversky province on peat work more than 100. In the summer of 1930 at Petrograd alone, 44 priests were arrested. With regard to the clergy there are no limits to the cruelties of the Soviet authorities. In 1929 there was exiled from Petrograd a meritorious arch-priest. On the way to exile he was blinded. All the attempts to obtain the liberation of this priest failed. The children and families of the priests were also deprived of all civil rights. The children may be given only elementary education. The intermediate and higher courses are forbidden them. Again it is impossible to get work anywhere. At the labour exchange they are not given employment and without the exchange there is no work to be had. There is no free work. The position of the children of the clergy is desperate. In some cases, peasants have adopted the children of the clergy, and in this way they are able to get on a little. Lately, such peasants have been denounced as Koolaki (rich peasants) and persecuted. One can plainly and

definitely say, that the clergy wear the martyr's crown. Having no place to lay their heads, unable to buy food, footwear, clothing and other household necessities, they bear with all resignation their living cross. In their personal life they have become frankly ascetics. Deprived of all recreation and the most harmless pleasures, they have become more moral, purer. In their sufferings they have earned love, respect, and the most practical support from their flock and a specially reverent relation to them. At times a passer-by will insult a priest in the streets, but it also happens that as a priest goes along the street in the customary priestly dress the passers-by will go down on their knees and ask for his blessing. The Russian people (the faithful, of course), love and trust their clergy, and support them in every way as also they support the churches and their ornaments. If need arise in the church, or for the payment of taxes, it is sufficient to ask, as they will readily meet you halfway, and will sacrifice what they can, both money, bracelets, rings, even betrothal rings, if there is an indispensable need in the church. They will give the last thing, they will deny themselves everything to maintain the services and not to give an occasion for closing the church. They love the church, and willingly visit it, when they are free.

The atheists try with all their might to paralyse the influence of the church on the people. They have immense State resources at their disposal, they publish many atheistic reviews, papers, posters, here, there and everywhere, they arrange lectures in factories and workshops. The Press is on their side, and capital, and the protection of the Soviet authorities. This was one of the reasons for the introduction of the five days' shift (*i.e.*, the workers work four days, and on the fifth they rest) and it was the wish of the Communists to abolish the celebration of feasts by Christians. But in spite of all this, the atheists cannot boast of their successes. It is true, they seduce and attract many. Their destructive work is powerful. But still the Russian people in the mass does not follow them, does not sympathize with them, their meetings are poorly attended. The nuclei of atheists in the factories and workshops do not increase in numbers, they are already diminishing. The lectures of the atheists have so bored the workers, that they have often been broken off by the workers themselves. It seems that there is no atheistic review in which there have not been complaints about the failure of their work, and that it becomes harder and harder to fight with religious convictions which the people stoutly defend.

The believing Russian people, not only the simple, but also the intelligentsia, use the Sacraments as before; they often fast; they confess and partake of the Holy Sacraments; they observe ceremonies. Civil funerals have been introduced into Russia.

But the greater part of the departed are brought into church, the service is sung, and after that they are committed to the earth. In this connection we must notice some very interesting facts. In 1928 there died one of the prominent professors of the military medical academy. The administration announced a civil funeral. But it transpired that the professor had ordered in his will, that he should be buried with Church rites, though no wreaths were to be laid on his grave. And so he was carried into the Sergievsky Cathedral. The cathedral was filled with his admirers, students, professors, and simple worshippers. It was remarkable and interesting to note that almost all his admirers were in the cathedral at the time of the service, and only a small group of representatives of the authorities and workers of the Soviet party did not enter the church. But the cathedral was filled, and it holds about 4,000 persons. One of the priests of the cathedral delivered a wonderful funeral oration, in which he pointed out the merits of the deceased and characterizing him as a wonderful believing soul, he pointed out the vanity and helplessness of human thought before the gates of eternity, he developed the Orthodox view of death and the future life, contrasting with this the hopelessness of solving the questions of life and death from the strictly materialistic point of view. All listened attentively, especially the young men. Who knows, perhaps, whether the pastoral word did not fall at that minute into some soul and plant there the germ of Orthodox Christian faith? And this was felt and said in love and gratitude for this professor, whose admirers carried him a long way afterwards on their shoulders to the grave. Here is another case: they sang the service of one of the best people of Russia, Anatolii Theodorovitch Kon. He was a democrat in his views. The revolutionaries reckoned him as one of themselves. And he left an order before his death, that they should bury him according to the Orthodox rite. He was brought into the church of the Sign of our Lady. The church was full of people. There were official persons, and professors, and students, and workers, and democrats. And on this occasion the Arch-priest of this church preached a similar funeral sermon. After the service he was carried to the cemetery of the Alexander-Nevsky monastery.

In Russia there exists a secret monasticism, and especially among the intelligentsia. People, disillusioned in all their worldly ideals, driven to extremes by the criminal actions of the ruling party, having no comfort or consolation anywhere, have recourse to God and see the final meaning of earthly life in pure self-denying service of Him. For they secretly take vows upon themselves. And thus one may occasionally witness such a picture as the following. In one of the hospitals a woman doctor worked for more than 30 years. All loved and respected her: she was a

licensed worker. At length she died and was brought into church for the requiem. A number of people were gathered together, doctors, students, male and female, of the medical institute, fellow-workers and many admirers. What was the astonishment of all, when they saw in the coffin not a woman doctor, but a consecrated veiled nun, with a quite different name. But this did not in any way diminish her merits, on the contrary it focussed upon her all the more the attention and cordial love of all who came to honour her memory. All were surprised that she was able to hide this great service of God from curious, worldly eyes. After the service, all who were present in church, escorted her to the cemetery.

The grace of God is powerful in the Orthodox Church: it is active even in the souls of men who have fallen away and departed from the faith. At the time of the revolutionary upheaval there were amazing cases of the action of God's grace. Amid unbelief, chaos, fear, terror, and the unenlightened darkness of evil great miracles are frequently accomplished. In Russia there are many wonder-working and specially revered ikons. And how many favours many believers receive through these holy ikons from the Lord and the Mother of God! If the Orthodox Christian soul in Russia were free to express itself, how it would announce to the world the extraordinary operations of Divine Providence. We quote the following case as an instance. On a fine day, two people arrived in Petrodgrad from Kharkov and went into the church with the wonder-working ikon of the Mother of God "of ready succour" (Skoroposlooshnitsa). They had never been in Petrograd before, but a wonderful thing had occurred in the family. By revelation the church and ikon of the Heavenly Queen "of ready succour" had been shown them, and through it they received an unusual favour. And so they arrived in Petrograd, and by the description given in the vision they found the church, and offered a prayer of thanksgiving to the Mother of God, and on the same day they went back.

There were cases of the conversion of communists to God. One communist, who took a great part in State affairs, renounced communism, repented and became a priest and at the present time is officiating in the country. He is a fearless confessor, afraid of nobody. He has entered into disputes with the atheists and vigorously accused them, and in the affirmation of Orthodox views he has had enormous success. An engineer passed the whole civil war in the service of the Reds, and was an unbeliever. And then he fell ill. He lost the use of his legs, and could not walk. Then he remembered God, and all his sins, and vowed to God that if God would give him back the use of his legs, he would renounce his materialistic views, and dedicate himself to the service of God as a priest. God heard his prayer and restored his health. On

his return from Turkestan, where he was serving, he received ordination from the Metropolitan Benjamin, and until his death he served as priest in one of the big churches of Petrograd. He celebrated the divine liturgy with extraordinary love, he constantly preached sermons sharply criticizing the contemporary atheism and unbelief. The people honoured him and loved greatly to hear him. Where cannot the grace of God manifest itself . . . . The Lord does not wish that men should perish, but that all should be saved. What means has not God, to work on fallen human souls! In one of the hospitals there occurred the following incident: A father, a communist, was dying, and had rejected God. The doctors said that there was no hope of recovery. His wife and two children came to say farewell to him. Then his eldest son, a boy of five years, began to speak. "Daddy, do you know why you are suffering so grievously? You remember how you were furious against the ikons and trod them underfoot. You know, we must pray to the ikons. I was in church, and there they spoke about this, that we must honour them. Now God has punished you for this. And now, if you would confess before God, that you have insulted Him, the Lord would restore you to health. I am sure of this." These wonderful, sincere words of the young son to the dying father produced their effect. The father began to weep. What had happened in his soul, remained a secret. But he recovered, he left the Party, and became a believer. This case was attested by the sisters and the doctor of the hospital. Another case was as follows. The beloved son of a communist was severely ill. He was in agony and was dying. The father went out into another room, and appealed to God in these words: "O Lord, if Thou dost exist, heal my son and I shall believe in Thee." The grace of God did not tarry to manifest itself. The son recovered, and the father kept his word. He left the Party, became a believer, and spoke about this openly without fearing anybody.

Here is one more case. In the church, where I ministered, a gentleman came to me one day and said, "We wish to have a funeral service for our son in your church. My son was taught as a student in the communistic University, and was reckoned as an atheist, so far as the professor was capable of dealing with him individually. The atheists placed great hopes in him. But he was a mystic, and begged me before his death (he died of consumption), that we should bury him according to the Orthodox rite. Therefore, Father, do not worry, if his comrades and the authorities come into the church." In fact, many people assembled, especially young men. And I am persuaded, that many, listening attentively to the divine Liturgy and the beautiful rite of burial with its intimate and supremely touching

prayers and hymns, thought of the vanity of those things to which they devote the best years of their youth, and perhaps they will, with the co-operation of God's grace, turn also to God with prayer for the forgiveness of their errors.

With regard to the confession of religious beliefs, we can here also observe much that is interesting and instructive. The faith is persecuted in general. In the public services, infidels are preferred to believers. Therefore it happens that many hide their convictions. A certain duplicity is admitted. But there are occasionally amazing cases of open confession. In the "clearance" which took place recently, attention was paid to people's attitude towards religion. There were in the public service men openly known for their fervent faith in God, but they were fine workers. It was difficult to find any motive for their removal except their piety. And so one might witness such things as this. In one of the bank departments a very religious lady worked. All communists knew this, but they all respected her, because she was a fine worker. When the time of the "clearance" came on, the manager turned to her and said: "We know your convictions but you are a good worker, do not defend your faith keenly, say that you are wavering or doubtful, and perhaps you may be allowed to remain in the service." Not long before the "clearance" she applied to a very popular Archpriest with the question, what she should do if they asked her whether she believed in God? He said to her: "Remember then the words of the Saviour, 'Every man who confesses me before men, I also shall confess before my Father in heaven'" (Matt. 10.32-33). She remembered these words of the Saviour and to the question of the President, whether she believed in God, she replied, "I believe and confess our Lord Jesus Christ, and I acknowledge a life after death." A deathly silence ensued. Nobody expected such an answer. The President of the commission said: "You are, perhaps, wavering and doubtful: consider that the danger of discharge from the service threatens you." But she maintained again her views and remained inflexible, adding: "Do what you like with me." Then one of the communists on the clearance commission rose and said: "What further defects can you show in this fellow-worker?" All were silent. "There's nothing the matter with her," he said, "and there is not enough in religious convictions only, to discharge her from the service." And this fellow-worker remained in the service.

In Russia discussions are often arranged on religious subjects. The atheists and Orthodox priests enter into them. Archbishop Hilarion acquired special popularity in the discussions. He criticized Marxism and Materialism with remarkable boldness and determination. A fine, attractive orator, a deeply believing man,

he smashed all the arguments of the atheists and was a fine apologist of Christianity. On that account he was subjected to life-long confinement in Solovki. At Solovki he was much weakened by the intolerable régime and bad food. By great efforts permission was obtained to transfer him to the south, but on the way he fell ill of typhoid fever, and died at Petrograd in the prison. His body was given up for burial. The Metropolitan of Petrograd, Seraphim, conducted the funeral service in the new monastery of Our Lady. He was buried there in the cemetery.

For the last two years interest has been revived in discussions among the workers. The workers, dissatisfied with the continuous and monotonous agitation of the atheists, began to demand that they should permit Orthodox priests to enter into the discussions, as at one time the appearance of priests before workmen was forbidden. Priests began to enter workshops and factories in Petrograd and Kronstadt and had such enormous success, that the atheists confessed their powerlessness to contend with them. The Education authority could not permit the priests to have such a victory. One of them was arrested, and was kept in prison for two months: he was forbidden to enter into discussions, and the discussions were generally forbidden.

In 1929 the rector of the communist Academy in Moscow, gave a kind of address to a group of professors about the controversy of the atheists with the priests. "Now as far as we are concerned," he said, "we could finish at once with religion, shut all the churches, shoot all the bishops and priests or exile them to the marshes, and there would be an end to the whole business. But that's not the point. This is what I must say. This is the phenomenon which is noticed in our Academy: in proportion as the students become acquainted with the Gospel, the history of the Christian Church and other theological matters, they imperceptibly become religious. After school they go to the workshops and factories, they organize religious circles and become active helpers of the Churchpeople in spreading religion among the workers. We are no longer strong enough to fight with this." Poor Rector of the communist Academy! He forgot that the word of God, the word of the Gospel of Christ is living and active. It penetrates into the souls of the young ardent boys and there produces its effect. The teaching of our Saviour Christ, his infinite love for mankind, his innocent redemptive sufferings, his forgiveness of his enemies has not all this been able to grip and to humble the enquiring minds and hearts of young boys? And is it not true that in the reading of stories from the history of the Christian Church, when they tormented and tortured Christians, burnt them at the stake, drowned them in the sea, and they bore all with resignation, offered praise and honour to God and

fully forgave their enemies, in the reading of all this would not the hearts of the young people quiver? The grace of God through the word of God has undoubtedly broken the intellectual fabric of the atheists, warmed their hearts and guided them to an acknowledgment of God and His greatness. Otherwise how are we to explain the authoritative pronouncement of the head of the college, that the pupils are becoming religious?

At the beginning of the Revolution, a priest in Petrograd sat in a military prison. There was a church and services were sometimes performed. Over the royal doors of this church this picture was painted by a very well-known artist: Our Saviour, Christ, sits with bound hands on a chair in a room of the colour in which all the rooms of this prison were painted, and from his eyes large tears fall upon his knee. On his head is the crown of thorns. From below the Saviour looks as if he were alive. Then one day after the night office, when all had gone away, the priest remained to shut the doors. The chief commissioner of the prison, a communist, came up to him and said: "Father, you know I have had orders to close this church. But I cannot look at this picture without tears. As long as I am here, I shall not close the church. Worship and pray." His face was terribly drawn with pain. He could not conceal his emotion. His conscience tortured him. And the priest thought: How pitiable and unhappy you are, you have suffered, but perhaps you have taken part in the condemnation of innocent people to death. When you stood before the suffering Saviour, you felt all the horror of those terrible acts, all the recklessness of the many bloody innocent sacrifices and it has become terrible to you.

All these scenes from the life of the Orthodox Russian Church clearly bear witness, that faith in God has not expired in Russia, that the grace of God has not dried up, that faith in God is strong and powerful, and that it has withstood the attack of atheism and godlessness. In spite of the vigorous efforts of the atheists to finish with the Church once for all, the Russian Church has stood firm and by its sufferings and the blood of its martyrs has made a future for itself, and showed that it could not be crushed by any powers of hell. The socialists and atheists of all ranks must know that religion is the life of the soul, which ever struggles on towards the Lord God in whose image it is made and that if it has been preserved in the soul of the people during this awful and tempestuous attack of anti-religious forces, then it is eternal, unshakable, and an indispensable part of human existence on earth.

ARCHPRIEST S.

AN IKON OF OUR LADY OF VLADIMIR.

A little flame
Star-bright within a corner of the room,
It flickers, to and fro beneath the frame,
As often frail Aenemonies are blown
In spring.
The paint is cracked with age, the colours dim
And darkened with the smoke of many lamps;
Still round her neck the Baby's hands are shown,
They touch her face, that calm enduring face
That looks upon the sorrows of the world.
"O pray for us."
No single thought is this, in loneliness,
But like a note sustained through endless space
Is ever heard.

V. ST. GEORGE.

OUR BOOKSHELF

THE VALIDITY OF ANGLICAN ORDINATIONS.

By MGR. CHRYSOSTOM PAPADOPOULOS, *Archbishop of Athens.*

Translated and prefaced by J. A. DOUGLAS, Ph.D., B.A. London: The Faith Press (paper 2s., cloth 3s.).

A VERY real temper of friendliness marks the Archbishop of Athens' *The Validity of Anglican Ordinations*, which contains a summary of the history of the Orthodox investigation of the validity of Anglican Orders. While the Archbishop, as is not unnatural, does not commit himself to any free expression of his own opinions, he makes what is hardly less valuable a contribution to the discussion, viz., a manifestation of goodwill, the presence of which in such a debate is of high importance. Those who look back to the discussion of this question by the authorities of the Roman Church more than thirty years ago, cannot but reflect on the absence of such a friendliness of disposition in some of those most closely associated with that enquiry.

Considerations of space forbid me to linger upon the most interesting Preface, in which Canon Douglas sets out the relation of the Greek Confraternity of the Holy Sepulchre to the Jerusalem Patriarchate; a subject of whose very existence many were unaware until it came into public notice in connection with the British post-War administration of Palestine.

The book presents a conspectus first of the Latin examination of the question, and then of the Orthodox. Very little sympathy is shown for those on the Roman side who treated with any seriousness the allegations concerning Parker's consecration. The importance of Archbishop Parker in the Anglican line of succession is recognized and the evidence for his consecration has accordingly been scrutinized by Orthodox enquirers with corresponding care: but I would point out that the line of descent through Parker is not the only one existing in the Anglican Communion. Two lines of descent run parallel with one another, viz., the English and the Irish, the Irish being completely independent of the English, and representing the body of Irish bishops to the number of thirteen, who after 1558 abandoned the Papal obedience. The two Churches of England and Ireland, situated in different islands, have kept their respective lines of succession remarkably free from mutual penetration, even though from 1800 to 1870 they formed one United Church of England and Ireland. Accordingly, the Anglican succession does not stand or fall, in its entirety, with Parker.

But questions of this kind do not count for much in this book. When we come to those who examined the English position from the Orthodox side, it is made plain that very much larger questions are at issue than the mere technical validity, on grounds of historical descent, of Anglican ordinations. Church life is lived as a whole, and ordinations cannot be isolated from the totality of the experience of the Church in which the ministry has its being. A ministry might be, on grounds of descent, technically valid, but its ministrations would not for that reason be necessarily acceptable to the Orthodox Churches. The Church to which a ministry belongs must satisfy the requirements of Orthodoxy, before the acts of its ministry can be acknowledged or its sacraments be partaken of. Greater than all historical technicalities is dogmatic soundness, and the condition precedent in any association between Churches that is to be closer than a mere friendly economic understanding, is a Unity of Faith.

And it is here that Orthodoxy walks very cautiously. It is plain that, in the case of the Church of England, the Thirty-nine Articles present a real difficulty. They speak the language sometimes of negation, sometimes of ambiguity, and the Orthodox ask, "Is this Anglicanism's Confession of Faith?" Many explanations will be needed before Orthodoxy and Anglicanism can walk hand in hand if the Articles are to be taken as the final standard. It will be observed that in the book before us declarations or affirmations by the Church of England are called for (pp. 48, 49, 53, 54, 58) to supplement or elucidate or replace statements in the Articles which are viewed as defective or ambiguous.

While this is not to be wondered at, and certainly not to be resented, Anglicanism may well submit that the Thirty-nine Articles, what-

ever wider purpose they were thought of as serving in the sixteenth century, must to-day be viewed as a statement made in face of a particular situation and to meet a particular challenge. Five hundred years had passed since the tragic breach of 1054, and in those five hundred years the inevitable penalty that waits on separation had made itself apparent in the West. The additions in the Creed of Pope Pius IV. of 1564 represent the difference between Rome when she parted from the East and Rome in the days of Elizabeth. And accordingly, when the Church of England drew itself together after the Marian crisis, its formulation of Articles of Religion inevitably had Westernized Rome in view, and gave evidence of a reaction away from positions with which contemporary Rome seemed to be identified. But the debate was a Western one, and Orthodoxy was so completely in the background as to be virtually forgotten. The bare references to certain Eastern patriarchates (the omission of any reference to Constantinople is not without its significance) in Article XIX are intended only to show how wide is the range of ecclesiastical error, and that Rome is no more infallible than any other patriarchal see. No likelihood of any direct contact with the Eastern Churches presented itself, and no necessity for such qualification in the defence against Rome as would render all statements unexceptionable to Orthodoxy was felt. Accordingly it is only reasonable that the statements of the Thirty-nine Articles should be compared with and checked by the formularies of the Prayer Book of 1662, which coming a hundred years later reflect the changed outlook of a period in which the Roman controversy had come to excite less interest.[1] But, more than this, it should be noted that while the formal authority of the Articles is still upheld in some Churches of the Anglican fellowship, their authority varies with different Churches. In some, as *e.g.*,, the Scottish Episcopal Church, the Church in America, or the Province of South Africa, their pressure is less felt than in the Churches of England and of Ireland. And yet the solidarity of all those Churches remains unimpaired. Historic Anglicanism undoubtedly owes much to the Articles, but the norm of Anglicanism to-day would be assent to the Book of Common Prayer with its local adaptations rather than to the Thirty-nine Articles. And in these varying attitudes to the Articles lies an important possibility. So long as the Articles have statutory force in the Church of England, it is difficult for Anglicanism to advance towards Orthodoxy immediately and as a whole with a broad and united front. It is inevitable that, so long as such

[1] The Church of England may legitimately point to the history of subscription to the Thirty-nine Articles as an indication of its mind concerning a historical document whose pressure it deliberately lightened by legislation without formally abrogating its authority, thus restoring to its signatories something of the flexibility enjoyed by the clergy of the days before Confession-drafting became general in the West.

statutory force exists, serious repudiations of the approach to Orthodoxy from within the Church of England, at least, should be made, and such repudiations cannot be treated as indefensible or merely vexatious. The Articles, even if not Articles of Faith, are Articles of Religion having unrevoked legal authority, and to ignore them is disingenuous. But within Anglicanism, as I have said, there are other Churches whose position is more free, and it would seem to lie with those Churches to move forward in advance of their sister-Churches which are less free. It would be quite simple, I should think, for the affirmations asked for by Orthodoxy to be furnished by certain Anglican Churches in their corporate capacity, such as those of America, South Africa and Scotland. Such affirmations could be made officially by these Churches as autonomous organisms, whereas in the case of the Church of England they could only be made at present by self-constituted groups speaking in their own name and not with the official voice of the Church.

But the action of simple Churches of the Fellowship, which were free to move faster than their sisters, acting individually and yet retaining their solidarity with the others, would have important consequences, certainly by way of economic intercommunion, possibly even in the dogmatic sphere, and would emphasize the fact that, even if different historical conditions lie behind the different Churches and compromise the freedom of some, nevertheless there is nothing in Anglicanism *per se* which stands in formal contradiction to the defined Faith of the undivided Church.

I doubt if any other method than this is practicable under present conditions. For separate Churches to advance at their own time is a simple thing: it is a very complicated thing to bring into united conclave not only the bishops of the many sister Churches as at the Lambeth Conference, but the various legislative Synodical authorities in these Churches (consisting of many hundreds of members in each case), whose action, each in respect of its own Church, could alone make the action of their respective Churches valid and official.

In this connection I wish to point out that the most scrupulous loyalty to the Anglican Articles and formularies was observed by the Sub-Committee of the Lambeth Conference in the representations made concerning the Anglican position to the Orthodox Delegation. It is necessary to say this, because the suspicion has been expressed that it is sought to modify the Anglican position in order to facilitate the approach to Orthodoxy. For my own part, I am aware neither of the wish, nor of the need, for such modification. But what Anglicanism is concerned to do is to learn whether there are any defined Orthodox doctrines which are contradicted by any official

statement or formulary to which the Church of England is committed. Orthodoxy is a very different thing from Tridentine Romanism, and accordingly documents drawn up to meet the challenge of Romanism of the sixteenth century must be read in the light of their relation to Romanism and not in that of their relation to Orthodoxy, which was not in view. Article XXII, *e.g.*, refers specifically to the *doctrina Romanensium* concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, and also Invocation of Saints. Article XXV, dealing with Sacraments, plainly has in view the Roman treatment of Sacramental questions (*cf.* the reference to extreme Unction). With their precise definition of Sacraments of the Gospel, as rites ordained by Christ and as universally necessary to salvation (*cf.* the Church Catechism), the English formularies are far from denying that the more numerous μυστήρια of the Orthodox and Roman Churches are in their place true and legitimate μυστήρια or rites conveying grace. They are content with stating that only two mysteries, or sacraments, satisfy the Church of England's definition of Sacraments of the Gospel. In Article XXVIII Transubstantiation involves plainly the scholastic doctrine of the Western Church. While all that is implied in the μεταβολή, or change, has not been defined for Orthodoxy, it would certainly be a misuse of language to say that the doctrine repudiated in Article XXVIII is the doctrine held and taught by such a representative Orthodox theologian as St. John of Damascus. Once more, it would only be true to say that a certain specified doctrine (the Roman) of the Eucharistic Sacrifice is repudiated by Article XXXI. That the English Church admits a doctrine of Eucharistic Sacrifice is just as true as that the Orthodox Church does: but what the relation of the English to the Greek view is, or whether the Greek θυσία ἱλαστήριος is condemned by the same Article that condemns the Roman *sacrificium propitiatorium*, is a question not lightly to be answered by those who are unacquainted with the Orthodox position.

The fact is that for Anglicans a good deal of obscurity surrounds the doctrinal position of the Orthodox Church; and the Joint Commission will earn the thanks of all, whether friendly or unfriendly to Re-union with the Orthodox, if it brings about a more precise understanding of the differences between Orthodox and Roman theology.

So far as I can judge, there is no intention on the part of Anglicans generally to move from the classical position of Anglicanism on any pretext whatever: but what many are concerned to find out is whether Anglicanism, in rejecting Romanism, did also reject, or even intended to reject, anything more than what was merely Western, so as to make a breach not only between England and Rome, but also between England and the Catholicism of the un-

divided Church[1]. It is quite true that Anglicanism does not officially practise or believe all that Orthodoxy practises or believes: but the real question for decision is, "What are the essential and fundamental points constituting the Catholic Faith, all of which must of necessity be held on both sides, if there is to be dogmatic unity between Orthodoxy and Anglicanism? And are there any points of doctrine defined in our formularies in such a way that what is fundamental for Orthodoxy is thereby excluded, or *vice versa?*" I cannot help thinking that, when questions of the apparent differences between Orthodoxy and Anglicanism come to be examined by the joint Theological Commission appointed for that purpose, it will be found that the area of the formally defined in Orthodoxy is very much more restricted than is commonly thought. And the question cannot fail to arise, "If a matter has not been formally defined for the Orthodox Church, by what authority is a divergence therefrom, on the part of another Church, to be treated as a barrier to dogmatic unity?" Just as the Lambeth Quadrilateral put forward by Anglicanism might be contained on a sheet of notepaper, so it may be that if Orthodoxy desires to formulate its conditions of Re-union, they will be found to occupy a correspondingly small space. And when this is done, it will be surprising if the irreducible minimum of what Orthodoxy propounds as *de fide* contains much, if anything, that is alien to central Anglicanism. Orthodoxy will know how to preserve the distinction between the small central core of fundamentals and the diversified periphery of outward embodiment, precious but accidental.

It is not to be imagined that the establishment of relations between Orthodoxy and Anglicanism would be followed by any effort to assimilate their respective rites and practices. *Salvo jure communionis diversa sentire* is the only principle upon which union, or re-union, is practicable. If this principle were kept in view, much of the suspicion which prevails concerning Re-union with the Orthodox Church would be dispelled. East would still be East and West would still be West. Agreement between sister-Churches upon fundamentals would not commit those Churches to a responsibility for one another's local varieties of rite and cult. In the loose fellowship of a Universal Church, standardization in respect of subsidiary detail has no place—very wide variations may exist before questions of heresy arise, whereby all parties would be compromised.

If in the Providence of God relations were established between Orthodoxy and Anglicanism, it is likely that the ordinary wor-

[1] *Cf.* Canon XXX (1604) "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that it . . . only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches which were their first founders."

shippers within either system would be unaware that any change had taken place. With fellowship, no doubt, mutual knowledge would grow, borrowings and exchanges conscious and unconscious would occur and mutual likenesses would in time declare themselves. But the philosopher's *κοινὰ τὰ τῶν φίλων* is the prize and not the obligation of Re-union.

JOHN DUBLIN.

THE WAY OF A PILGRIM.

Translated from the Russian by the Rev. R. M. FRENCH.
(Philip Allan. 1930. 4s. 6d.)

When I received a copy of this book eight months ago, I claimed the right to review it for *The Christian East*. Since then, it has been so well noticed and so much has been written about it in the press, that this review is a bit of an aftermath. But even though I have missed my tide, Father French stands for so much to the readers of *The Christian East*, that for them this appreciation of his book would in any case be better late than never. In fact, however, I am hopeful that there may be a certain novelty in what I have to say in it.

In the first place, I wrote advisedly just above when I wrote of this book not as the translation of a Russian book, but as Father French's book.

In my time I have done much translation from various languages into English. No one can know better than I that feeling of being bunkered which comes upon one when one understands one's original and appreciates its nuances, but when, except by a paraphrase, its rendering is altogether elusive.

Assuredly, if Gastronomia has claims to be the cryptic tenth Muse, the Genius of Translation is her rival.

Equipped with a dictionary, commonsense and an elemental knowledge of the grammar and vocabulary of the language from which he is to translate, most average men can produce translations the accuracy of which is passable. But in every language nearly every word has so many shades of meaning that the permutations and combinations possible in the translation of a given sentence are illimitable. So that even where exact equivalents for words and phrases can be found, two accurate translations may give widely different impressions. Moreover, all literary works of distinction possess a peculiar quality which can only be rendered by a translator who has got at the back of the mind of his author and can think as he thought. Accordingly, translating requires more than linguistic skill. It is an art.

That Father French has the temperament of the true translator and that he has a *flair* for Russian mysticism, must be apparent to anyone who dips into this book. By chance, I have had the opportunity to compare a few of its pages with the original. So far as I am competent to judge, I find his renderings close enough to satisfy an examiner. If they are not, *de his nugis haud molor.* So long as it is literal, the translation of theological books may be as dead as you please. But the translation of a propaganda book must, above all things, be alive—especially when, as in this case, it is couched in the form of a personal narrative and its objective is to inculcate the desire for a particular life of devotion.

In consequence, even if a meticulous critic—and I do not believe it possible—convicted Father French of glaring howlers of mistranslation, I should not modify my estimate that he has presented us with a fine piece of work. Just as writing in the first person, the author so identifies himself with the narrative that it has that peculiar touch of the laying bare of real mystic experience which characterizes Bunyan's *Pilgrim's Progress*, so Father French has identified himself with the author. If every line of the book did not betray a Russian Orthodox atmosphere and its whole action were not in a plane that is manifestly not Anglo-Saxon, one would be tempted to believe that it had been written in English and was his own creation.

For that reason it has had no small vogue as a book of devotion last Lent and will be certain to have no small vogue in the future.

For its motive *The Way of a Pilgrim* has the story of a soul's spiritual quest after reality in spiritual life. The author represents himself as a man of the simplest standing and the most eager literacy —a worldling of the worldlings. One day when penitence was on him, hearing the Epistoller at the Eucharist read out the text, "Pray without ceasing," he asks himself what it can mean, how it can be obeyed.

The Russian nation is the most Bible-loving, the most Bible-believing in the world. Dr. Barnes would be aghast at its superstition in regard to the Bible.

The Apostle said, "Pray without ceasing." Therefore, he meant it.

So the narrative begins with the man's wandering off random fashion to ask learned and devout men how anyone can pray without ceasing.

For his equipment he has his Bible and a knapsack. Kindly folk give him crusts of bread and occasional work and lodging.

He has adventures. He makes friends of every passer-by. Now and again he settles down in a forest hut or the like for months at a time. Poor though he is, thieves knock him about and take from him his only treasures, the Bible and that remarkable book the

Philokalia, a catena from the writings of Gregory of Sinai and other Hesychasts or Seekers after Peace, which had become the Guide of his Way after his spiritual feet had been put upon the Path to the Haven of Peace. And so on.

The book is an incomparably revealing human document in the ceaseless anecdotage with which it jogs along.

In one thing I venture to differ from Father French about it.

In it, I agree, we have no mere literary composition. It is not the production of an aspirant after fame. Its author's anonymity is his desire. He has no thought of royalties. Assuredly, it can only have been written by a soul which had sweated and suffered and *had* found peace, which needs must speak of and preach the Way of Peace to other souls in like case. But I cannot think that its narrative is historical. All through, it bespeaks no small educational equipment and I conclude that as many another has done, its author created it from that vivid practical imagination which enables a man who has had the tremendous spiritual experience of being born again, to invest himself with an allegorical personality and to make plain the Pilgrimage of his Soul in the history of a fictitious character.

In that judgment, I feel myself to be borne out by the plainly propagandist objective of the book.

Hardly has the Pilgrim set out to ascertain the how and the why of the Apostle's bidding to " Pray without ceasing," than he meets a *staretz*—an old monkish pilgrim—who tells him to utter the *Kyrie Eleison*—that predominant Evangelical prayer—in season and out of season, thousands and thousands of times and continuously every day. Bit by bit he learns by experimentation that whatever else he is doing, he *can* pray that prayer. His experience justifies the advice. Ultimately he becomes so habituated to the devotion that it is automatic. Subconsciously, it obsesses him. His mind has no room for worldly conceptions. Everything carnal ceases to have power upon him. The " Jesus Prayer " has done its work.

I can well envisage the interest with which our psycho-analysts might read this book—and the smug quasi-scientific manner in which they might use it to illustrate their theories of self-suggestion. But to me, it is a wonderful expression of the touch of a soul with the Saviour—a touch which was attained after great striving by prayer, the covenanted and the only way, and which having been altogether satisfying provokes me to seek to share its absolute experience.

" Speak to Him, then, for He listens. " That is the motive of this book as Father French has made it live for us in a translation.

If I have described it above as a propagandist book, the aim of its propaganda is not the aggrandizement of the Orthodox Russian Church or the securing of adherents to Orthodox Monasticism. On the contrary, while the more the experience which the book reveals

draws the reader to put first things first and to renounce worldliness, so much the more his narrative tells him to care only about one thing —the acceptance, the knowledge of the Saviour. That and that only can bring a man to the Haven of Peace.

" Jesus Worship " is a frequent and a hard term of condemnation nowadays.

But I am one of those who appropriate it as expressing the alpha and omega of my own experiences and of my intuitive hope.

In its teleology this book will not appeal to those of us who are accustomed to test Christianity by—to use a word which is happily becoming obsolete—the pragmatism which demands a statistic of souls converted in proportion to dollars expended.

None the less, if the test both of practical service rendered and of men helped towards the knowledge of Christ the Friend and Saviour be applied to the incidents of the Pilgrim's narrative, it will be found that for him *orare* was *laborare*. " By their fruits, you shall know them," is the Evangelical criterion.

Father French's Pilgrim is not thinking of paying the rent of his room in this world by service. But if ever a man served, he served others—because he served the Christ.

Therein perhaps lies the distinction between Orthodoxy and our modern European-American institutional Christianity. For us, the Spirit is upon us to bring in the Kingdom of Christ. We forget the individual. For them, the call is the old, old Call—" Come unto Me." If that Call be obeyed, everything else must follow. There is no need to worry.

For myself, perplexed and involved as I am in a multitude of practicalities, I find unsearchable riches in this book.

To say that does not mean that I asseverate everything which its author takes for granted. If he had even known of modern science and of modern Biblical criticism, undoubtedly he would have rallied to the most extreme band of Fundamentalists. To be just, I must account him as a mediævalist in knowledge and in mentality.

None the less, I am instinctively sure that he belongs to no age but to Eternity. Whatever leather and prunella binds up his outpouring of himself, he has shown me his soul, stark and naked—and in contact with the Christ Himself.

Hesychism and Monasticism and Orthodoxy—though I think not—may be the accidents of an essential Verity. But the book has behind its particular propaganda that which " cannot be shaken." It is a vehicle of the Gospel of Christ and the Power of God unto Salvation.

Every Gospel of every day contains an essential truth. But it is also doomed to become a cant.

In England we still pay our devotions to the Truth of Service, of

a Christian Socialism. In the East, they have not learnt to do lip service to that "idol of the market place." The Individualism of the Gospel Message is paramount with them. They are inclined to resent our pushful, hustling Christianity.

That both sides of the shield of our Faith are authentic is patent, and, I am sure, the recognition of that fact is the propædeutic of the wise and inspired Christian worker of the years that are to come.

To be brief, I liked to read this book upon my knees, not criticizing its shortcomings, but trying to appropriate its spirit.

Finally—for an understandable, if regrettable, campaign is being engineered to stampede the more extremely sectional of our Anglican Evangelicals into denouncing the Orthodox as unreformed and purblind Christians—though I know that to risk the bringing of such a book into the range of controversial hostility is monstrous, I cannot refrain from the following provocative observation. If the Bible and the Bible only—as Chillingworth declared and all Evangelical Protestants profess to maintain to-day—is the religion of a Protestant, I would ask whether anyone who reads, marks and digests this book, can doubt that the Bible is the religion of the Orthodox. The more Father French's Pilgrim studies and dwells in and upon the Bible, so much the more he finds Christ present in the Eucharist, knows the power of its Sacrifice, realizes His personal touch in the Sacrament of Confession and is translated into the Communion of Saints. None the less, though the living in and upon the Bible makes him to find Christ through his veneration of the ikons and the relics of those who have loved and served Him, he is first and last a Bible Christian. Greater and more infallible though the claims of the Church and its decisions become upon him, they do so only because, the more he tears out the heart of the Bible, so much the more his heart endorses by its experience, the claim of the Bible to be the all-conclusive Word of God. If he is Orthodox, he is Orthodox only because he accepted the Bible as his alpha and omega, the beginning and the ending of his knowledge of Christ—and of His Salvation and Peace.

Maybe the Orthodox Hesychast is an anachronism. But, if so, it is because he is bone of the bone of Evangelicalism.

J. A. DOUGLAS.